PRIMITIVE BAPTIST.

B. TEMPLE, EDITOR. | "COME OUT OF HER, MY PEOPLE." | J. A. TEMPLE, PRINTER.

Vol. 26. *Raleigh, N. C., January* 21, 1865. No. 16.

COMMUNICATIONS.

For the Primitive Baptist.

Stantonsburg, Wilson Co., N. C., 1864.

ELDER B. TEMPLE:

MY DEAR SIR:—Notwithstanding that you are personally a perfect stranger to me, and no doubt but I am to you; but according to the contents and the minds and definitions of the writers which I perceive of in your cheering *Primitive* papers, by perusing them, and according to my experience and the information which I have obtained of you by reading your valuable and consoling papers, I sincerely believe and confide that we are brothers in the christian or religious faith, and in the church of Christ,—though I am not a member of the established Predestinarian or O. S. Baptist church, but it is my inclination to be. I think our ideas and faith pertaining to christianity are both based upon the same principles. I will therefore endeavor to communicate to you some of the outlines of the condition of the course of my life from childhood down to the present. I suppose that I was about the age of thirteen or fourteen years—somewhere about that age—when I was first convicted. I was attacked by some unnatural or spiritual power, and there was a terrific and appalling distress and tribulation imposed upon me. I was aware that I was in a sad, strange and peculiar condition by some means; but could not imagine what could be the difficulty with me. But, Oh! I know I was in a horrid situaition. I would endeavor to pray for deliverance, but my prayers seemed to avail naught. I was aware that there was something greatly the matter with me; but could not comprehend to save my life what it was.—Wherefore I was quite young, not more than thirteen or fourteen years of age nohow, and was very ignorant too; for I had never received any lecture or instruction from man neither terrestial or spiritual; nay, I had never received any from natural man or woman, for I had always been restrained at home, and was ignorant of society and capacity. But I sincerely believe that I have been instructed by the Lord of hosts; yea, I was aware that this burden had been imposed upon me from some source, and it was constantly terrifying me. Yea, I was and continue a poor miserable being. At times, notwithstanding that I had been during my lit: a very moral boy, it appeared to me, and has time after time, and occasionally yet it seems, that I am the most destitute and forlorn being in existence. It has seemed to me that I was a chief

transgressor; yea, prone to iniquity. But it was reluctance with me, where fore I was desirous to conduct myself piously and penitently. But, Oh! that which I desired and inclined to except was that which I was always certain to abandon. And that which I abominate and bitterly oppose, is what I do. It seems that I am constrained thus to do; but Oh, it is with reluctance.

I advanced along in this course and in this condition for six or seven years, (all the time from the period when I was first convicted until the year 1861,) and during that period of time it appeared to me occasionally that eternal death and excruciation would be my doom. Yea, my heart was inundated with grief and melancholly. It would seem to me at times that my bosom would sever. I was deprived of repose and sleep at night. I have frequently rose from my couch in the night and approached the bedside upon which my parents would be sleeping and cry out to my mother for aid, imagining that she could perhaps bestow upon me some consolation. But Oh, my Lord, she was not capable of delivering me; nay, she nor no one else on this earth was capable of acquiting me of my afflictions. But Almighty God our heavenly and omnipotent Father, was capable of shielding and delivering me from all afflictions and calamities; yea, He is able to bestow upon me peace and comfort. But Oh! my mother could not suffice me. But I would walk alternately over the house, dead hours of the night, and approach my mother's bedside and cry out, Oh mother, what can be the deficiency in me? Yea, would put my hand upon her head and exclaim, "Mother, it seem that I shall die!" thinking perhap she could communicate to me some counsel or tidings that would be consoling and reviving.

I travailed on in this condition four or five years, and after the decease of my father I retired from home and resorted to and procured a situation in merchantile vocation. But during all this time my trouble and distress had been augmenting; yea, it waxed worse and worse continually. It appeared that something was instigating or endeavoring to influence me to blaspheme. And while I was thus impressed, it seemed to me that I would have given any one of my members if I could have abandoned or defeated such impressions or agitations of mind as this—far from my intellect. But I was irritated in this sad and hypochondriacal situation an extensive period of time; and would frequently endeavor to pray. I would retire to some private point or other to try to pray. I would cry to my God to have mercy on me, a poor undone sinner. But it seemed that my prayers did not ascend higher than my head—they availed naught. The more I tried to pray the more terrific my case was. I would peruse the scriptures. I purchased me a pocket Bible and carried it in my pocket, and every leisure moment I could acquire I would be reading my Bible. I could read it and that was all; for I could not comprehend but very few words. It was all a mystery to me; it was a gloomy affair in my eyes. But I continued reading and constantly laboring under a weighty burden of distress, and remorse. I proceeded in this situation for a long and tedious time, and one night I beheld in a dream a flash of lightning, and a most turbulent peal of thunder succeeded, and it was exhibited unto me as the appearance of the Almighty God with the lightning. I can-

not construe it exactly as it was revealed to me. But it was suggested to me that it was an approach or descending of the Lord unto me, and from Him sprung such sparkling brilliancy and illumination that it appeared as lightning and thunder. But it was almost as brief as the twinkling of an eye in appearance and disappearance. And it was suggested or voiced to me that it was an approach of the Lord and Saviour. This impressed upon my mind a most zealous and interesting agitation and meditation; yea, my mind was then extremely perplexed and dejected by means of such a stupendous dream. But I advanced along in contemplation of that dream for a year or two, and would frequently endeavor to pray for deliverance, wherefore my afflictions were excruciating to me. But it seemed that my imbecile prayers were fruitless.

But as these passages were suggested to me or occurred in my mind, I would feel a little conciliated: "Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after righteousness, for they shall be filled." Yea, this would considerably revive me for awhile, but only temporarily. I would read my Bible, but by it I seemed to derive no spiritual benefit.

I proceeded in this condition for some time, and in 1861 I emigrated from Rockey Mount, N. C. to Stantonburg—traveling all the time in a distressed and perplexed situation. I was brought up convenient to an O. S. Baptist church, and by parents of that faith, and my mother is, and was then a member of that church, and I was very attentive to it. I would go to church every opportunity, and applied assiduous attention to the preaching. But, Oh, it was all gloomy to me. I could not comprehend it. But after I went to Rockey Mount to reside I attended regularly every meeting; wherefore I thought because my parents, or my mother especially, was of that faith and assiduously attentive to the church, I must be too. But I could not understand their doctrine; and, notwithstanding my conviction and great distress and tribulations which I confidentially and sincerely believe and confide that our omnipotent God and heavenly Father had inspired within me, I would counsel my mind upon the matter, and wonder what they could mean when they—the ministers—would relate and speak of election of God and Christ and His sheep, and many other occasions that they would have reference to. It was all mysterious to me; but I continued in adherence and attention to their society, and after awhile (my attention having been attracted by their preaching) I became partial to them, and finally my eyes and heart were open and I could see and understand. Yea, after which their preaching or ministry (the O. S. Baptists) was delicious food for me. I would go to hear them preach, and they could construe my condition more explicitly than I could have done to have saved my life. It would be exactly to me. I mean that it would seem that the entire discourse would be accurately upon me; it would be such plain explanation of my case of travail. I suggested to myself that if ever I determined to unite with any church, I would with the O. S. Baptist.

But as I have previously stated, in the Spring of 1861, I emigrated from Rockey Mount to Stantonsburg, and near there is a Free Will Baptist church which I attended tolerable regular, and became greatly attached to the society, and by this time, having become very much inclined to unite with some church

or other, and had very much deviated from the principles of the O. S. Baptists by not having any association or connection with them since I left Rockey Mount, and imagining that one church would be about as commodious for me as another any how and thinking that perhaps by joining the church, I should derive some consolation and deliverance of my affliction.

On the second Sabbath in October, 1861, I offered myself to the Free Will Baptist church and was received. But when I united with this church I had not one particle of faith in *Freewillism* or self-righteousness; for I was finally convinced in this time that I was a poor undone and lost sinner, without the aid of Almighty God our heavenly Father through Jesus Christ our blessed Redeemer, I should be lost forever. I joined the Free Will Baptist church, but Oh! how frustrated and deluded I was by this pollution. But, for awhile after my union with this church, I was considerably contented. It seemed that some of my tribulations were abstracted from me, and I was tolerably attentive to church for awhile; but it was not long before I found myself revolting.—There was a relapse of my afflictions imposed upon me, and returned to an awful condition. It seemed to me that I was the most lowly and degraded being in existence. I could not consider myself worthy of society or connection with any body. Every body was superior to me. It appeared to me that all my communications with that church were offensive to me—that their proceedings and mode of worship were opposite and averse to my views and sentiments. Then I would commune with the church! O, how it effects me! It would seem, first, as though I was conducting myself wrongfully, and the construction of their doctrine was very unpleasant to me. I waxed worse and worse in this perplexed situation, and have frequently imagined that I surely was the most miserable and wretched being in existence. I was zealously endeavoring to implore my blessed Lord for deliverance. I tried to adore Him, but my works availed naught. I would resort to the scriptures every opportunity, and would read the contents thereof with the idea that I could, perhaps, derive some comfort from it. I proceeded in this situation until, at last, these remarks were suggested to my mind: "There is a way which seemeth right unto man, but the end thereof are the ways of death." This impression penetrated through my heart with the reflection that I was pursueing one of these ways myself. This greatly impressed upon my mind.

I travailed on in this state for awhile, and, at last, I beheld one night, in a dream, (or it appeared as a dream) a large spring as clear and pure as crystal, which was surrounded by numerous smaller ones; and there a voice uttered unto me saying, "That spring is the fountain and the tree of life." Near by the springs—opposite of them from me—stood a magnificent, illustrious and brilliantly appearing man, and it was revealed or voiced unto me that He was Christ our blessed Redeemer of poor, wretched, transgressors and sinners. I was thus interrogated, but knew not by whom. But these are the questions: "Who is that?" I replied, "it is Christ the blessed Saviour." "How do you know?"—I was secondly asked. I replied again, "Wherefore I have had intercourse with Him and I know that it is Him."

But what the small springs, by which the large one was surrounded, represented, was not exhibited to me. When

I awoke I felt buoyant. I felt like the Lord had bestowed some of His alms upon me.

I advanced along in sincere meditation of this dream; by which I felt very much comforted and revived; but it was not long before I began to revolt into doubts and fears,—though I travailed on in this condition. After this dream I announced that without a great inversion of my mind I would never commune with the Free Will Baptists again. I continued on in this condition until successive meetings at this Free Will church, and one Sabbath I went to preaching at this church which I belong to, and went in and occupied a seat among the members (as it don't seem right for me to claim them as brethren,) as I had formerly done since I had been a member of that church. When services were commenced I applied assiduous attention to what was uttered, and the minister introduced these words for the subject of his discourse—The 1st Epistle, 3d chapter and 1st and 2d verses of John :—" Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Behold, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. He preached away awhile, but he did not properly construe his text according to my views, though I applied strict attention to what was said until he attained his turbulent exhortation and admonition to the audience, relating to the people that they should and must do thus and so to secure religion. Oh! how this did effect my touch, wherefore I know that poor, feeble creatures could not procure religion nor salvation by their own performances. Yea, with reference to my condition and travail which I had been struggling with for years, such as that imposed upon me great sorrow and tribulation. About this time these words were presented to my mind: " Work out your own salvation with fear and trimbling." But it is not you that worketh, but I that worketh in you. Oh! my soul, what a blissful and felicitous feeling these words, or the presentation of them into my mind, did bestow upon me. I felt like my blessed Lord and heavenly Father had wrought in me, through Jesus Christ our blessed Redeemer, salvation, which poor me had been struggling for so long. I felt buoyant, and have been sincerely reflecting upon this ever since, and praising my Lord and Saviour. I now feel like my heavenly Father hath bestowed upon my poor soul consolation and comfort. I feel like there is an armistice of the war which has been waging between my carnal body and my spirit for the last ten years; yea, blessed be the name of the Lord. I feel like I have come out victorious—that the powers of darkness and sin are conquered, and that the conquest of this great war is in my behalf. If this be so, skirmishing will be prosecuted so long as the carnal body exists, between the flesh and the Spirit, which I candidly believe is the case with every child of God, or every one who passes from death unto life. 1st Epistle of John 3d chap. 14th ve.: " We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death."

Now does the above allude to the passing from the death of the carnal body or flesh unto life? I think not. Well, what does it allude to then? To

the passing from the death of sin unto the scriptural life, wherefore we all were killed to sin; yea, killed to the love of sin. 2d chap. and 7th verse of Genesis: "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." 15th verse: "And the Lord God took the man, and put him in the garden of Eden," and commanded him, saying, "of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eateth thereof thou shalt surely die."

Now, do we suppose that God intended from the above declaration that He would kill the body of Adam at that time? We think not. Wherefore we find that he was to live in sorrow, and was to eat bread by the sweat of of his face until he returned unto the dust. Therefore man was killed to live in sin, and knowing good and evil, and is, therefore, in a deadly state of sin and transgression; and must, therefore, be regenerated and born again; yea, must pass from death unto life before he can enter the kingdom of heaven,—from the death of sin unto the spiritual life.

Oh! what terror, appall and great devastation there has been imposed upon our once prosperous and happy region for the last four years. Oh! the awful calamities and pestilences are still impending over us. Oh! is it not awful to reflect upon the blood-shedding and must abrupt and precipitate slaughter, which has transpired for the last four years?—all of which I sincerely believe has originated from anti-christ, and a just judgment which the Lord hath imposed upon the nation of people as a recompense for their rebellious and violable conduct and habitations.

The king of Babylon is surely reigning, and exerting extreme authority over his city.

I will render some apology for writing thus to the Primitive Baptists. Wherefore I have thus written to the Primitive Baptists. I was desirous to give them a sketch of my experience wherefore I thus apologize. I have never joined their established institution but I sincerely hope that I am one of the Church of Christ; but feel myself one of the least, if I am. I sincerely believe if any institution which has ever transpired on this earth, is the true church, the Primittve Baptist is. It is consoling to converse and have intercourse with them.

Elder Temple, I frequently get hold of your paper to read, and its contents afford me great consolation. I calculate as soon as I can acquit myself of my present ties, to subscribe for it myself.

If you think this worthy of publication you can correct errors and publish—if not, you can throw it aside.

Yours, truly,

in sincere faith of Christ,

JOHN N. B. VICK.

For the Primitive Baptist.

Opelika, Ala., 1864.

BROTHER TEMPLE:

Until recently I did not know that the publication of the *Primitive* was yet continued, as it had been many years since I had seen a numbers of it. Having received two number, the last of which I see that my beloved brother J. P. Ellis, of Ga., has been so kind as to have it ordered to me, for which I will please accept my hearty thanks. I hope the brethren and friends will exert themselves a little to increase the circulation of the paper, so that we may occasionally hear from our kindred

Christ. Iniquity abounds, and the love of many who once professed great zeal for the cause of truth, have become manifestly cold; but still there are doubtless a few who ardently love the truth of the gospel of their salvation, and mourn greatly over the wickedness of our country, as well as the barrenness of their own minds in spiritual things.

In the days of prophet Malichi, national Israel had greatly sinned in offering the lame, the halt and blind in sacrifice to God, instead of offering a lamb without blemish according to the law of God, and many of them said, "It is vain to serve God." But even *then*, "they that feared the Lord peaks often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Should not the people of God speak often one to another now? And as times are such they cannot often see each other face to face to speak of the things that pertaine to the kingdom of our Lord Jesus Christ, how else can they do it only by epistolary correspondence? And as the *Primitive* is the only paper published in the Confederacy, through which the Primitive Baptists can be freely allowed to speak to each other of the doctrine of Christ, and the redemption and eternal salvation of sinners through Him, should they not make some sacrifice to sustain that medium of correspondence? Surely it seems but reasonable they should. What little of temporal things we are put in trust with, may, at any time, be swept from us by the ravages of this cruel war, and ourselves, our wives and children be driven from our once happy and peaceful homes without sustenance or shelter.—Then, would it not be a great satisfaction to know where we could meet with some of our brethren in more favored localities, that they might not only feed the hungry, and cloth the naked, for Christ's sake, but that they might drop some word of gospel comfort to us in the day of our trial? We are told, "As we have opportunity, let us do good to all men, but especially to the household of faith." The household of faith are one family, born of one Spirit, and in former days when circumstances made it necessary in consequence of distress by war, famine or persecution, those who had earthly treasures freely parted with them for the benefit of those who had none, and no man said that aught that he had was his own, but they had all things common. What belonged to one, belonged to all. They lived in trying times as well as we, but they ardently loved one another, not in word only, but in deed and in truth.

My brethren, where is the proof of our love? Is it only in words? God in His wise but mysterious providence, is so ordering events that our love to His cause and His people, will, doubtless be put to the test. Will we be governed by that spirit of extortion and greediness of filthy lucre that is so abundantly in the world, or will we have bowels of compassion for our needy brother and sister, and distribute to every one as they have need? The order established by the apostles of Christ, is an equality of burdens in the church.—"I need not," says Paul, "that other men be eased and you burdened."—2d Cor.—viii. 13, 14. Administering through pure christian motives, to the temporal wants and necessities of the Lord's people here upon earth, is received by Christ, the great Head of the church, as being done unto himself.—

"For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Do we not see by these expressions of Christ, how closely He and His poor afflicted children are related? Whether done unto *one*, even "one of the least" of Christ's brethren, is done unto Him.—Mat. xxv. 40. O, how careful we should be, lest we "offend one of these little ones" that believe in Jesus, and cause them to stumble and fall into great trouble and distress on our account! If the Lord has graciously bestowed upon us earthly goods, talents, gracious gifts and ability, either temporally or spiritually, they are all His, and when He calls for them in the person of His poor and needy children, they should be freely given as they had been freely received. He that giveth to the poor lendeth to the Lord; that which he hath given will He pay him again. —Prov.

In times of great outward peace, plenty and prosperity, there is but little occasion for the manifestation and development of certain graces and traits of christian character, and hence it is not so easy to distinguish between him that loves God and him that loves Him not; but let heavy outward calamities come,—war, famine, peril, persecution, hunger, thirst, great afflictions and distress in which Christ's people are involved,—then, in the afflicting providence of God, there is an opportunity offered for testing the real character and spirit of those who profess to be followers of Christ.

Thousands of zealous religionists who could do much "to be seen of men" can do nothing when it does not pamper their pride or add to their worldly popularity. But "faith without works is dead." Our faith must be tried and made manifest by works corresponding.

The fire of trial will come to try "every man's works, of what sort it is." —1st Cor. iii. 13. "The Lord trieth the righteous."—Ps. xi. 5. "Herein (says Christ) is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John xv. 8. The Lord will be glorified even by the many fiery trials through which He causes His people to pass.

Every season has its fruit, and there are some fruits and christian graces which cannot be borne and made manifest in seasons of outward peace and prosperity. The Father is glorified that you bear "*much fruit*." Not only that fruit that abounds in days of peace and prosperity, but such as matures and abounds in days of adversity.

Poor afflicted child of God! you would never know what your hope is worth if you did not feel your poverty. In the time of trial is the season for the fruit of patience and humble resignation to the will of God. Do you not then feel you have need of patience? Patience works experience. It is then we experience how good and faithful the Lord is to His promise.

But I must close. I have written hastily. I did not think that I should have written half so much; I have merely hinted at some things which to me appear of great importance at this time.

Affectionately yours,

W. M. MITCHELL.

P. S.—Brother Temple, suffer me to say to the brethren that in the first part of this year I baptized five at Mt Olive, where my membership is; and three weeks ago I baptized five at Emmaus church. The Lord will take care of the eternal interests of His people, and

even the calamities of this cruel war, are under His control, and will, in some way, be made to work for the good of Zion,—the glory of God, and the just punishment of the wicked.

Yours, &c.,
W. M. MITCHELL.

For the Primitive Baptist.

MR. TEMPLE:

DEAR SIR:—You will, no doubt, be greatly surprised at the reception of these lines from away down here in Florida, and originating from whom they do. I can claim no part with you in a church capacity, for I belong to a different order—joined the Missionary Baptist church when quite young—scarce fourteen summers had elapsed when I desired to unite with some church; (hoping that through the grace and mercy of God, I had experienced a change from darkness to light, that my innumerable and burdensome sins had been forgiven, and feeling assured that I loved the people of God more than the world.) Having little or no knowledge of your church (as there was none in the community in which I lived,—there being a deficiency of numbers to constitute one,) I believed the Missionary Baptist church to be a true, if not the only true church of Christ; therefore I attached myself thereto—much to the displeasure of my mother, who, I am happy to inform you, had been a consistent member of your order for thirty years. She formerly resided in your State—joined the church in Jones county—removed from thence to Florida, where she could seldom enjoy the preaching of her own loved doctrine.—She was a strong advocate of the Primitive doctrine in full; and "earnestly contending for the faith once delivered to the saints." She remained fully in that belief until her demise. It pleased God, in His all-wise dispensation, to remove her—MRS. NARCISSA WILLIAMS—from the society of her dear children, on the 14th of September, last. Long years we were orphaned by the death of our father, now we feel doubly so—being deprived of her loved society, counsel and aid.

I am digressing from my intention, when I first began. Well, my motive for writing this, is this: last night, while perusing the pages of your little paper, (which arrived since my mother's death) and examining its different contributions, methought, if I could deem myself worthy, I would like to have a small place in your columns to commit a short tribute to the memory of my dear mother, who was so very enthusiastic in the predestinarian cause; who so delighted in the communications of her brethren and sters. But who is now buried from all things earthly, as we hope to the sweet converse with celestial spirits beyond.

Her death was most trinmphant; she died in full confidence of meeting her Redeemer's smiling face—often repeating hymns—this one particularly—"Why should we start and fear to die?" And the verse commencing—"Jesus can make a dying bed feel soft as downy pillows are."

She left Many kind admonitions, and earnestly requested that we should not grieve for her, "for our loss might be her everlasting gain." Said she, in the language of the poet:—

"Lord, I believe thou hast prepared,
Unworthy though I be,
For me a blood-bought reward,
A golden harp for me."

An unfortunate feature of the sad stroke, I was absent at the time of her death—was visiting some relatives in Alabama.

The above is a rehearsal from my sister. It shall ever be a source of grief

yes, a "thorn in my flesh" that I was not with her to have received her parting blessing, and heard the sweet, would-be, comforting words which fell so freely from her lips. She has endured many long years of suffering,—leaves five children (one a soldier lad in Virginia) to mourn her irrepairable loss.—She is gone! yet I shall ever read with interest the productions of her brethren and sisters. Yes, always welcome the little *Primitive* joyfully.

I cannot conscientiosly close without asking you to bear with me in regard to my change of sentiment in a doctrinal point of view. Previous to my visit to Alabama, I was comparatively ignorant concerning the Primitve Baptists—their doctrines and customs. It pleased God to favor me with their daily association, and to hear their doctrine expounded from their own sanctuaries, from whom I was constrained to search carefully and prayerfully the scriptures, by the reading of which (if I am not deceived) I was convinced of my long error of belief; and made to love and revere the doctrine of the Primitive Baptists more than any other. I believe I shall ever be thankful that my lot was cast where I could become acquainted with the opposing doctrine of the Arminian faith and practices.

My first intent was to be concise. I have been too lenghty, but I hope you will pardon me for so intruding on your patience.

You will please examine this poor effort, if you think it expedient, and your colums will admit of the space of its publication, I shall feel honored thereby. Hoping some casual reader may be edified.

I am yours in affliction,
FLORENCE N. WILLIAMS.
Campbellton, Jackson Co., Fla.; 1861

For the Primitive Baptist.

Randolph Co., N. C., Dec. 25, 1861.

MUCH BELOVED BROTHER:—

In reading the scriptures this morning, being Christmas morning, many things were presented to my mind in relation to the death of our Lord and Master, and his sufferings on the *cross*. What was it for? To save we poor mortals from endless misery. If it had not have been for his sufferings we never could have known what *love* was. We can look back and think of the days that are past and gone when grace was implanted in our souls, and Christ was all in all. We were in our first love, young and tender in our minds and hypocriey was far from us. We loved our brethren and sisters because they loved the Lord, and loved Him because He "first loved us." Each one told his simple tale of joy, while our souls were melted down in thankfulness and our eyes overflowed with tears.

> You know we used to praise and sing,
> And soar aloft on freedom's wing,
> And feel celestial joys.
> This world we viewd a dusty clod,
> And underneath our feet we trod,
> Its glories and its toys.

These were golden days. My soul has these things still in re membrance, but my feelings I cannot describe. In this way we became followers of the Lord, as dear children, and we fed on the sincere milk of the word; but I have experienced many changes since then, and have known something about storms, winds, clouds, darkness and troubles, but, having obtained help of God, I continue unto this day. Much am I indebted to my heavenly Father for His continued goodness to me and mine. I now tell you He is my only trust; my only refuge; my only hope in the day of trouble, and in the day of peace. I feel much cast down and distressed about the distress of our country

I cannot write as I would wish. I often think of the brethren and sisters that have written for the *Primitive.*

Brother Temple, I want you to send my paper one more year. I send you $10 to pay for it. I cannot do without it. I want brother Rixey to write again. I love to hear from the poor brethren in the army.

I will say to brother Bodenhamer, I would like to read a few lines from him if he cannot write many.

May the Lord bless you all. Fare well,

ESTHER REECE.

For the Primitive Baptist.

N. C. December, 1864.

DEAR BRO. TEMPLE:

(If one so unworty as I am can claim the relationship.) I have been thinking for some time I would write out a short sketch of my experience for publication in your highly prised paper, the *Primitive.* I now proceed to tell what the Lord, I believe, has done—all things well. Almost from my earliest recollection of things pertaining to this life, I had serious thoughts and impressions concerning religion. Oft times have I sought to be alone to try to pray, but no relief could I obtain,—a condemned sinner I still remained. I had almost despaired of trying to seek, until necessity was laid upon me, I believe, by the all-wise Providence in removing from our dwelling place one of earth's dearest ties, which was my mother. Oh! then I thought my greatest comfort was gone—my pleasure was ended—while I never doubted her happy exchange. My grief for her still remained until the next day after she was buried, I was alone in a room where I knelt down to try to pray, when these words were presented: "Now is the accepted time." I arose from the place proclaiming aloud, and passed on through to another room where I found my two brothers, a sister and friends that were staying with us; and in their presence I besought the Lord to have mercy on me. The same evening I was impressed, in my mind, to send for one of our neighbors. I did so, but no relief could I find; but remained thus during the week. Days and nights things of the earth did not concern me—there was no pleasure in them for me. Oh! it seemed that every nerve was moved upon.

The Sabbath morn, at early dawn, I walked out and received the morning sun which had just risen. So bright and dazling it did appear I turned away, and these words crossed my mind:

> Behold, the morning sun begins his glorious way.
> His beams through every nation runs, and life and light convey.

The same day my brother and his wife came up to see us. In the evening she proposed a walk to the grave yard. We went alone. While standing there my attention was drawn to a short distance from the grave to look at a whirlwind. I had often seen whirlwinds, but never one like that. Oh! it twined so gently around-and-round. My eyes constrained to follow on till it passed close by where we were standing. I turned to my sister-in-law and asked her what she thought of the whirlwind. Before she spoke I said to her, "JESUS, JESUS!" She replied, Jesus had passed by. While I thought on these things I said, "we can go on our way rejoicing."

Now, dear friends, the inexpressible joy of heart and peace of mind which I felt for days and nights my tongue has ever failed to describe. The lovely works of nature, for days, I did admire. They were so striking to my views, I thought I could teach others to desire

I conclude by saying, please correct mistakes, if you think it worthy a place in your much esteemed paper.

Yours in ties of affection,

BETTIE D. DODSON.

PRIMITIVE BAPTIST.

Raleigh, N. C., Jan. 21, 1865.

Watch for the Cross Mark.

To save our subscribers the trouble of making enquiries by letter, we have adopted the CROSS MARK, to indicate to them when the times of their subscriptions have expired, or are about to expire.—Watch for the CROSS MARK and send on money to renew.

DEAR BRETHREN AND PATRONS OF THE "PRIMITIVE BAPTIST:"

Through the mercy of Almighty God some of us are spared to see the ushering in of a new year, 1865, which affords an opportunity of an opening address to you through the *Primitive*, and, in order to do so, we will invite your attention to Rom. 8th chapter and 2d verse as a foundation for a few thoughts, which foundation is of vital importance to every child of God, born of the Spirit of God. The text reads as follows:

"For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death."

We offer our thoughts to you in this opening address as a new-year's gift; although they may be given in much weakness, yet we hope you will be able to catch the view we have on the subject. There are two laws spoken of in the text, which we design to make some remarks upon.

The apostle Paul, in the preceding chapter, gives us to understand that he "delighted in the law of God after the inward man"—22d ve. This we understand to be the same law that stands in the front of our text, which differs from "the law of sin and death." We would like, if we could, to give a description of it. We will venture to say that this law is the Divine nature of God given in man by the Spirit of life as a free gift without the price of money, or any thing done by the sinner in point of merit.

Peter, in his second epistle, we believe, includes this law in the 3d and 4th verses: "According as his divine power has given to us all things that pertaine unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Thus you may see that the partaking of the Divine nature is the ruling law of God in man—being made partakers of His Divine nature in the mind, or in the soul, if you please, which Paul said, "For I delight in the law of God after the inward man;" which maintains and upholds, supports and guides by Divine nature, which we conceive to be the law that governs the children of God on their pilgrimage here on earth, as a lamp and guide for their walk by faith in every duty that law demands. Then this law of Divine nature is the Spirit of life in Christ Jesus—made ours by Divine power of the Spirit of life. God is a Spirit. The Godhead dwelt in Christ Jesus bodily, and is life. The God-man, Christ Jesus, is made unto us wisdom, righteousness, sanctification and redemption.—Who is the way, the truth and the life, and maketh free from the law of sin and death—who gave himself for us—who obeyed the law for us—who magnified the law for us—who suffered the penalties of the law for us—who rose from the dead for us, and has gone into heaven to make

intercession for us at the right hand of God, imputing His righteousness to us as ours in which we stand freed from sin.

"If the Son therfore shall make you free, ye shall be free indeed." Oh! how good and pleasant it is to be made free from sin, so that sin shall have no more dominion over us—being made free through the blood of Christ; no more under the law of sin and death. How sweet the enjoyments of peace with that freedom of love to God, love to the children of God, love to his forgiveness. In the enjoyment of that freedom, how good natured they feel towards their fellow-men. In the first manifestation of that freedom from sin, from the curses of the law, they feel as free from sin as though they never had sinned; and indeed some have thought that they never would be perplexed with sin no more; but, like Paul, they find a law in their members waring against their mind, bringing into captivity, yet they trust in God who hath delivered, and doth deliver from time to time,--making rough things smooth, and crooked things strait. In all of these acts of freeing, while on our pilgrimage, raises our hearts with thanksgiving to Him for the freedom of grace bestowed upon us.

But we will say a few things about the law of sin and death before we close. First, we will speak of sin. Sin is the transgression of the law—so says the scripture. The law given to Adam as a rule of life, was violated by him, involving the whole Adamic family, or descendants whofell from a good state into a bad one, corrupting both soul and body total; implanting a ruling principle in nature as a law by which the will is guided to do evil in accordance with the carnal mind. To be carnally minded is death. The corrupt nature acting as a law which governs the action to sin. The Divine nature governs as a law the actions of the heaven-born soul; so the corrupt nature, by the fall, governs as a law the mind and will to sin, thereby as prone to sin as the sparks from the fire to ascend, or the beast to wear hair, or the fowls feathers, or the finned tribe scales; and as much impossible for the sinner to change his nature and cease to sin as the ethiopian to change his skin, or the leopard to change his spots. All this was derived from the devil preparing the sinner to serve him; as the law of the Spirit of life in Christ Jesus makes free, and guides the mind and will to serve God's law in the inner man—the soul. The christian's choice to serve God is dependent on God's choice of him.

"The law of sin and death."—We shall close with a few remarks on the "death" in the text. "For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ."—Rom. v. 17. Again, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."—21st ve. Thus you can see that grace has its reign unto eternal life, and sin unto death. Then the death that sin reigns to, first, is a temporal death. "The wages of sin are death, and the sting of death is sin; and it is appointed unto man once to die, and after death to judgment. For we must need die, &c." These passages have allusion to death temporal, yet, the death spoken of, we do not understand has a broad-cast meaning to a corporal death. First, the soul, when operated upon by the law of the Spirit of life, is made free from the inward defilement of sin, and is no more under the law but under grace; while the

body or flesh remains under the law of sin and death until death separates the body from the soul. Eternal death is, to be forever banished from the peaceful paesence of God—dying in their sins. But the law of the Spirit of life in Christ Jesu does not free the body of the saints of God from a temporal death until the resurrection of the bodies from death or the grave. At that time the bodies of the children of God will fully and forever be freed from the law of sin and death, both soul and body to enjoy the rest that remains, laid up in heaven for them; then and there to be like Jesus, and see him without a veil between, to gaze upon his glory, and praise and adore him forever and ever.

BROTHER C. B. HASSELL:—Several of the brethren and sisters are calling for you again through the *Primitive*.—They would like to hear from you often in these times of great distress.—Come, Brother Hassell, let us be fed again soon by you with the "sincere milk of the word." We hope the writers generally for the *Primitive* will keep its columns well supplied.

BROTHER R. W. HILL will please come to our Monthly meeting at Neuse, on the 3d Sanday and Saturday before in February next.

The 3d letter of brother John Rowe, of Ga., on Election, has recently been received, and will appear in our columns as soon as possible.

DIED,

In Lenoir county, North Carolina, of something like diphtheria, on Sunday the 8th inst., ANN WILLIE, eldest daughter of Samuel and Margaret Croom. Aged, about 12 years.

Ann Willie was an intelligent and excellent child, and the idol of her father. But the Lord has called her home in her innocency. The Lord gave, and the Lord taketh away; and blessed be the name of the Lord. "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Then,

Weep not for me, parents,
God calls, and I must go
To join with His band of angels
And be with Him at home,

To sing the song of praise
To my dear Redeemer;
For He has "saved me by His grace,"
And died for poor sinners.

Hogan's Creek, N. C., 1864.

ELDER B. TEMPLE:

Please publish the following obituary of Sgt. THOMAS B. WILSON, who was killed on the battle-field, near Winchester, Va., on the 18th of Sept., 1864. Aged 23 years and 5 months.

He was a member of Company "D," 45th regiment N. C. T. He volunteered and entered the service of his country on the 25th day of March, 1861, and was in several hard contested battles.—He participated in the battles of the Wilderness and Spottsylvania C. H.—At the latter place he was wounded through the arm by a minnie ball; from which wound he recovered, and rejoined his company a few days before the battle of Winchester—at which battle he fell pierced through the head with a minnie ball. Thus passed this noble young man from a terrestial to a celestial world—leaving a father mother and brother who deeply mourn his loss, together with other relatives and numerous friends.

If any one had any ill will at him it certainly was without a just cause.—His brother, W. Wilson, is still a member of the army. May God preserve him through the conflict for the sake his afflicted parents and his merit sake.

Sleep with the noble and the brave,
Whose bodies fill a soldier's grave;
Yet at that morning shall they rise
To meet their Saviour in the skies.

There parents and there sons will meet;
Yea, Heaven be full and all complete:
They'll meet and tell their sorrows;
Yea, glad they've met to part no more.

There, mother, you will see your child
If you with patience wait awhile;
For he who keeps your son so safe
Will call you there to see His face.

Then don't lament no more your case,
But run the christian's race;
That when your days on earth are past
You'll meet your son with Christ at last.

L. J. BODENHAMER.

P. S.—Sister Reece, write more for the *Primitive*. I am hungry now, and could eat a whole *Primitive* full.

Yours, truly,

L. J. BODENHAMER.

Receipts.

N. C.	Eld. Josiah Coats for 65,	$10 00
"	N. P. Holleman for self for 65, and Helon W. Holt and Elizabeth R. Jones to March 66,	30 00
"	Mrs. E. Reece for 65,	10 00
"	Alfred Reed for T. Butler to Nov. 65,	10 00
"	W. Benson to Dec. 65,	10 00
"	Miss Bettie D. Dodson for Maria C. May to Oct 65 (and $5 for self as a present,)	15 00
"	Mrs. Jane Long for 65,	10 00
"	W. A. Myatt for 65,	10 00
"	Henry Stephens for Michael Penney for 65,	10 00
"	Eld. C. B. Hassell for self and Malichi Green for 65,	20 00
"	Hardy Britt for 65,	10 00
"	W. Shivers for self and Sarah Pollard for 65,	20 00
"	T. T. Davenport for 65,	10 00
"	H. J. Pearson for 65,	10 00
"	E. G. Clark for Mrs. E. Newsome and Miss. P. Daniel for 65,	20 00
"	Richard Corn for 65,	10 00
"	L. P. Beardsly for self, Mrs. F. Williams and Major Jones for 65,	30 00
"	James W. Satchwell to Sept. 65,	5 00
"	Thomas Latta for 65,	10 00
"	J. Parker for 65,	10 00
"	W. C. Turner to April 65,	10 00
"	Jas. Evans for 65,	10 00
"	John Atkinson to Sept. 65,	10 00
"	Elizabeth Stephens to and for 65,	12 00
"	Wilson Tilghman for self to Nov. 65, and Lucy Wiggins to April 65,	20 00
"	J. C. Barber for self, Simeon Barber and Ransome Bridgers for 65,	30 00
"	W. R. Hyman for self and J. F. Whitchard for 65,	20 00
Ga.	James M. Herrin (of 26th Ga.) to Dec. 65,	5 00
Ala.	Daniel Dozier for G. W. King, T. J. Gancy, Whit Bozman and M. Bozwell to July 65,	20 00
Va.	Joseph Edds and Nancy Oakes to July 65	10 00
"	Thomas W. Walton for Martha N. Thomas for 65,	10 00
"	Nancy Thomas for 65,	10 00

INFORMATION.

James W. Satchwell, of N. C., will please see how his account stands in this No. His remittance, spoken of, came to hand, and his papers have all been sent.

The $10 from Nancy Corn and Susan Mitchel came to hand.

Agents in the A. H. Va.

Capt. W. A. Smith, 50th Ga.; W. W. Barnes, 55th N. C.; Liet J. C. Stephens, 6th Ga.; John S. Duggan, 1st N. C. Corps Artillery; George. W. White, 27th Ga.; G. W. Brazil, 15th Ala.; J. M. Herrin, 26th Ga.

Those writing to us on business, and requesting an answer privately, will enclose a postage stamp to prepay postage.

AGENTS.

NORTH CAROLINA.

Elders Benj. Bynum, Speightsville; John H. Daniel, Tarboro; C. B. Hassell, Williamston; John R. Moore, Maysville; Mrs. Susan Kenneday Smithfield; Dixon Phillips, Boon Hill; James H Sasser, Lowell; Josiah Smith, Pollocksville; Wm. A. Ross, Greenville; Parrott Mewborn, Mosley Hall; Wm. Burns, High Point; Alfred Reed, Troublesome; John L. Brinson Jackson Bay River; Wm. M. Rushing, White's Store; R. W. Hill, Germanton; Josiah Coates, Elevation, B. J. Pollard, Wolf Pitt; James Wilson, Raleigh; and Moore Stephenson, Leachburg. Kimmons Stephenson, Smithfield; William Cox, Mill Creek; Cofield King, Geo. Howard, and Joseph M. Hyman Tarboro; Wm. Thigpen, James Carney and Bennett P. Pitt, Sparta; Gen. J. Barnes and E G. Clark, Wilson; Mrs. P. A. Jones, Blount's Creek; Mrs. Mary E. Ward, Pactolus; E. W. Airs,—— S. M. Turner, Resaca; Perry Baysemore, Hamelton; Moses Joiner, Rockey Mount; Henry Stephens and Justus Parrish, Raleigh; Wm. Rouse, Sn'r., Goldsboro; Simon Hooks, Nahunta; Goodwin Evans, Yanceyville; Josiah Houlder and R. Gulley, Creackville; James Hedges Avrasboro; Green Bridgman, Swan Quarter; Stephen Brown, Beulah; Job Smith, Pollocksville; Redding Creom, Kinston; Jacob Williams, Barclaysville; A. B. Baines, Stanhope; N, H. Wilder, Wilmington; Hudson Stephens, Middle Creek; Mrs. Esther Reece, Reed Creek; James H. Jenkins, Bethel.

SOUTH CAROLINA.

Eld. M. McGraw, Brown's; W. B. Huckabee, Camden; John H. Whitmire; W. F. Hogarth, X Roads, Whippey Swamp, James Hamelton, Long Branch; Levi Pate, Catarrh.

VIRGINIA.

Eld. Silas Minter, Dyer's Store; R. Rorer, Berger's Store; Thomas W. Walton, Pleasant Gap W. D. Hancks, Axton.

GEORGIA.

Elders Wm. H. Hogsett, Mill Wood; R. Crawford, Blackshear; Prior Lewis, Tivid Creek; E. Rines, Sweinesboro; Eli Holland, Gum Pond; D. W. Patman, Lexington; Jethro Oates, Millard. John C. Lanier, Magdalana; Leonard Phillips, Palmetto; William Brown, Blackbeors John Walden, Vienna; Wm. Smith, Sandersville Mark Rowe, Jakel; Wm McCrary, Warrington John Rowe, Sodatown.

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ALABAMA.

Elders Daniel Dozier, Leon; John P. May, Bluff Port; R. W. Crutcher, Madison Station; C W. Scoggins, Greensboro; A. Dreskill, Bullock; J. W Carter, Ross Hill; Wm. Holloway, Pine Apple; Wms. Cox, Farmersville; Everett Eatman Clinton; James Daniel, Claiborne; John Gray, Wetumpka; R. M. Josey, Oaky Streck; James B. Miller, Buenavista; Mrs. Sarah R. White, Henderson; Eld. J. J. Dickson, Midway

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N. C.—Cornelius Livingston, Otter Creek S. P. Cox, Speight's Bridge; James S. Long, Tarboro'; Jesse Fulgham, Wilson; W A Myatt, Vance Hill; Q. A. Ward, Pleasant Grove; Lon. H. Adams, Raleigh.

S. C.—J. D. Sansberry, Timmonsville.

Ala.—Dempsey Daniel, Warsaw

Fla.—T. L. Hansford, Marianna.

TERMS.

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Advertisements not inconsistent with the character of this paper, will be inserted at $3 per square for each insertion. Ten lines or less make a square

Job Printing,

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☞ Charges will be moderate, and the work good.

BURWELL TEMPLE.